THE MYSTERY OF THE Gospel Unvail'd:

Wherein is plainly shewed and proved,

That the Man CHRIST JESUS has honoured all the Perfections of GOD more than Adam and all his Posterity could have done, had they continued in their Primitive State of Innocency.

First Preached, and now Published

BY

SAMUEL PACK.

LONDON,

Printed for the Author, in the Year [illegible]

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TO

His much Honoured and Esteemed Good Friends

Captain *William Thompson*, Esq;

AND TO

Mrs. *Katharina* His Vertuous Consort,

Samuel Pack wisheth all Happiness in this World, and Eternal Felicity in the World to come.

My Honoured Friends,

I *Have been strongly induced by these following Reasons to present you with this unpolished Discourse.*

First, To shew my thankfulness unto God for engaging of your Hearts, that have the great things of this World, to look after the great and good things of the World to come; for though not many mighty, and not many noble are called, yet it is a mercy that God hath made some great ones good ones, for the encouragement of those that move in a lower Sphear.

A Second Reason that induced me to this boldness in prefixing your Names to this Work, was to give some Demonstration of my thankfulness to your selves for your kindness towards me when I was with you under much bodily weakness; and if a Heathen could say, That we need charge a Man with no greater Crime than Ingratitude, it would look with an evil aspect in a Chri-

ſtian, eſpecially a Miniſter, to be guilty thereof: For as Ingratitude towards God was the ſin of the firſt Adam, ſo Ingratitude towards Man is a fruit of the Old Adam.

A Third Reaſon why I preſent you with this Diſcourſe is, becauſe of that favourable acceptance that it found when you had it in your Ears, which encourages me to hope, that it will find the ſame acceptance with you when you have it in your Eyes.

A Fourth Reaſon why I have prefixed your Names to this Work is, becauſe I would encourage others to imitate you, in owning the ways of God, as you did in the worſt of times, and in the greateſt of Dangers, when none could ſo depart from Iniquity as to follow the Lord fully, but they made themſelves a Prey to Diabolical Informers.

The Laſt Reaſon I ſhall give of this Attempt, in preſenting you with this Demonſtration of my thankfulneſs to God and your ſelves, is, becauſe I have no better thing to preſent you with; for the truth is, the Subject is glorious, and that which is rarely treated on; for had I ſeen this Work managed by abler Pens, this Work had never come abroad to the World.

But now it is publiſhed, it is the earneſt deſire of my Soul, that the Lord will be pleaſed to make it ſerviceable to your ſelves, and to all that will be pleaſed to give it the Reading.

Now the Bleſſing of the Great God, Father, Son and Spirit, abide in and upon your Souls and Bodies, with your Off-Spring; which is and ſhall be the hearty Prayers of him who is

Your Servant for Jeſus ſake,

SAMUEL PACK.

THE

THE MYSTERY OF THE Gospel Unvail'd, &c.

ROMANS IX. V.

Whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

IN the second and third Verses of this Chapter we have the Apostle *Paul* giving great Demonstrations of the strength of his Affection to his Countrymen the Jews, partly by his sorrow of Heart for them, and partly by his willingness to be accursed from Christ for their sakes. And in the next Verse he gives us a Reason of his love towards them, which was those Spiritual priviledges with which God had been pleased to dignifie them above all other Nations; and in the words that I have read, he is climbing the highest Pinacle of their honour, which was, That according to the Flesh Christ came of them, which was as great an honour

as could be conferred upon a Nation; which the Apoſtle doth illuſtrate by an aggregation or heaping up of words: Firſt, aſſuring of us that Chriſt is over all; that is, over all Creatures, which is his right; becauſe he was before all things, and by him all
l. 1. 17. things conſiſt; and all things were made by him,
hn 1. 3. and without him was not any thing made that was made; and as Chriſt is God over all, ſo he is a bleſſed
im. 6. 15. God, and the Fountain of all bleſſedneſs; which bleſſedneſs was eſſential to him, as God over all. And Chriſt is not only a bleſſed God over all, but he is eternally a bleſſed God over all; for ſo long as Chriſt remains God over all, which will be to all eternity, ſo long he will remain an eternally bleſſed God, that he may be an eternal bleſſing to his Saints. And, Laſtly, the Apoſtle confirms all with an *Amen*, which comes of that great Hebrew Verb אמן: he nouriſhed faithfully, becauſe that Chriſt, the *Amen*, the faithful and true Witneſs, does nouriſh the Faith and Hope of his Saints, by an exact performance of the Promiſes which are in him Yea, and in him Amen.

Having thus opened the words, I ſhall preſent you with the Doctrin that does naturally ariſe from
t. them; which is, That *Chriſt is over all, God bleſſed for ever.* And for as much as I hope there are no Socinians here, I ſhall not ſpend that little time and ſtrength I have, to prove the Point, which is the very words of my Text, but give you ſome Reaſons why it was needful that Chriſt, as our Redeemer, ſhould be God over all, bleſſed for ever.

1. Becauſe that we had ſinned againſt God over all; for as it was needful that Chriſt ſhould be a

Man,

Man, that ſatisfaction might be made in the ſame nature that did offend; ſo it was needful that he ſhould be God over all, that there might be an equality between the Offence and the Satisfaction; that as God over all was ſin'd againſt by Man, ſo God over all might in Man's Nature make Satisfaction to the Juſtice of God over all.

2. Becauſe that in order to the Satisfaction of the Juſtice of God over all, it was of abſolute neceſſity that the Wrath of God over all, ſhould be bore in Man's Nature, which could not be but by him who is God over all. Now for as much as there is more Wrath due to us for the leaſt ſin, than all the Rocks and Mountains in the World are able to bear, it was utterly impoſſible that Chriſt could have bore up under all the Wrath of his Father, which was due to all the Elect for all their ſins, had he not been upheld by the Power of God over all; for though the God-head of Chriſt was as uncapable of ſuffering as the Manhood was to bear the ſufferings that lay upon it, yet it was the Godhead that did uphold and ſupport the Manhood.

3. It was needful that Chriſt ſhould be God over all, that the Godhead might make the ſufferings of the humanity infinitely meritorious, for the Satisfaction of the Juſtice of an infinite God over all; for though I am not of the mind of *Oſiander* and his Followers, that we are juſtified by the imputation of the eſſential Righteouſs of Chriſt as God, yet it was the eſſential Righteouſneſs of the Godhead of Chriſt, that did make the Active and Paſſive Obedience of his Manhood, infinitely meritorious, as being in perſonal Union therewith;

for

Acts 20. 28. for which cause the Blood of Christ's Humanity is called God's Blood.

4. It was needful that our Redeemer should be God over all, that he might be a suitable good to our Souls, which are the very Breath of God over all; and whose vast desires are such, that none but God over all can satisfie them. The World is empty of what it promises, and enticing with what it has, and therefore a wicked Man's desires after it are enlarged as Hell, but can find no real satisfaction therein, because they are below the excellent nature of his Soul; but when God's *Jehoshaphats* have a great confluence of outward Enjoyments, God comes in the Creatures, and so cures them of their emptiness, and he comes with them and cures them of their enticing property; and, between both, he makes them Blessings to us, and they yield unto us sweet satisfaction. As the Spirit of the Living God enables us to make a sanctified use of them, to the Glory of God, from whom we do receive them; and besides, as the Soul of Man is a Spiritual Substance, 'tis only Christ who is a Spiritual Good that can be a suitable Good unto it; and as the Soul of Man is an immortal Being, so Christ is a suitable Good unto it.

5. It was needful that our Redeemer should be God over all, that he might exalt our Nature which was debased by sinning against God over all; for, however, our first Parents were honourable Creatures as they came out of God's Hand, having his Image stamped on them, yet Man in precious honour lodged not a Night, בל־ילין אדם ביקר *Psalm.* 49. 12. but fell the same Day upon which he was

created,

created, and by his Fall he made himſelf but little better than the Devils, who was made but little lower than the Angels: For in our firſt Creation there was ſuch ſerenity in our Underſtanding, that we knew the greateſt Dimenſions of our Maker's Will, ſo far as was needful for our acknowledgment of his Sovereignty, in our univerſal Obedience to his revealed Will; and there was ſuch a degree of Sanctity in Man's Will, that it was ready to command that good to be done which the Underſtanding did dictate to be good, and the Affections were ready to embrace that good which the Will commanded, and the ſenſitive Soul, which takes up its Reſidence in the Organical parts of the Body (through which it iſſues forth by ſeveral Acts, and receives in from ſeveral Objects) were ſo ſanctified as to make a Spiritual uſe of whatever was preſented unto them. But, alas! Man cannot be known by any Deſcription that might have been given of him in his State of Innocency; for now his Underſtanding is clouded with groſs *Egyptian* Darkneſs, and his Will is filled with Stubbornneſs and a Contumacious Spirit againſt the Lord, and his Affections are irregularly ſet upon wrong Objects; ſo that Man cannot be known in his lapſed State by any Deſcription that might have been given of him before his Fall; for which cauſe the Lord was pleaſed to ſay concerning Man, that Man is as one אדם היה כאחד ממנו from him; that is, one from the Devil, through whoſe Temptation Man fell: for ממנו ever denotes the third Perſon ſingular, and is ſo uſed four times in one Verſe, *Zech.* 10. 4. whereas לנו denotes the firſt Perſon plural. Now

 foraſmuch

foraſmuch as the Maſter-piece of God's Terreſtrial Workmanſhip had by Sin debaſed it ſelf below the periſhing Beaſt, it was of abſolute neceſſity that his Redeemer ſhould be God over all, to exalt his degraded Nature.

6. It was needful, that Man's Redeemer ſhould be God over all, that he might procure for us a new Covenant-right in God over all; for by our Fall we loſt not only our right in the Creature, but that wherein our greateſt loſs did principally conſiſt was, that we loſt our right and propriety in God: now God being a Bleſſing of infinite worth, it was needful that a Perſon of infinite worth ſhould, by the merits of his Blood, procure it for us.

7. It was needful that our Redeemer ſhould be God over all, becauſe he had ſuch Enemies to conquer for us, that none but God over all could conquer; for we had the Wrath of God, the Curſe of the Law, and all the powers of Darkneſs againſt us; all which could never have been conquered but by God over all: And had not theſe Enemies of our Souls been conquered by our Perſons, which could not have been expected, but by a Redeemer in our nature, we had been miſerable for ever; but to the eternal praiſe of God's Grace, he was pleaſed to lay help upon one that was mighty, who led Captivity Captive, by conquering all his and our Enemies in our Nature.

Thus having ſhewed why it was needful that our Redeemer ſhould be God over all, I ſhall proceed to the Application.

1. It may inform us of that Perſonal Union that
l. 2. 2. h. 5. 7. is between the Father, Son and Holy Ghoſt; for the

Father

Father is God over all, and the Son is God over all, and the Holy Ghost is God over all; and yet there are not three Gods over all, but one God over all, each Person in the Godhead having the whole essence of the Godhead in himself.

2. If Christ be God over all, then see from hence the infinite love of God the Father in giving to us such a Redeemer who is God over all: If *Jacob* could say he was unworthy of the least of God's Mercies, how are we obliged to him for Christ, who is the greatest Mercy that he could have bestowed on us? On which account we may say, concerning the Love of the God of Knowledge, as *Job* said concerning the knowledge of the God of Love, That it is as high as Heaven: What can we do? 'tis deeper than Hell. What can we know? the measures thereof are longer than the Earth, and broader than the Sea.

3. See the infinite love of Christ to sinners; for if Christ had not been God over all, his Death would have signified nothing for our comfort; and being God over all, there could be no compelling of Christ to assume our nature; but as God the Father did freely give his Son for sinners, so God the Son did as freely give himself up unto Death for us. John 3. 16. Gal. 2. 20.

4. If Christ be God over all, this may inform us of the Humility of Christ, that he was pleased to take our Nature into a Personal Union with his Godhead, after we had greatly degraded it by sin. Oh what infinite Humility did Christ manifest when he took upon him our Nature! that he whom the Heaven of Heavens could not contain, to be circumscribed in the Womb of a Virgin! that he who

dwells in inacceſſable Light ſhould be contented to be nine Months in utter Darkneſs: Oh the condeſcending Grace of God over all! that he who was from everlaſting ſhould be born in time! That he who roles up the Heavens as a Scrole, ſhould himſelf be wrapped up in Swadling-bands; that he who feeds all Creatures by his Providence, ſhould ſuck the Breaſt of a Woman for his maintenance; that he who bares up the whole Fabrick of Heaven and Earth by his Power, ſhould be carried in the Arms of a Woman; that he who is attended upon by Angels, ſhould be carried up and down by the Devils, *Luke* 4. 5, 9. that he who is the Fountain of Joy, ſhould be contented to be a Man of Sorrows, *Iſai.* 53. 3. that he who is to be the Judge of Quick and Dead, ſhould be adjudged and condemned by a Man of his own making. Oh the infinite Condeſcenſion of Chriſt! that he who chaſtens the Heathen, ſhould be ſcourged by Mortals; that he who is the Bleſſed God, ſhould hang upon a curſed Tree; and that he who is the Fountain of Life, ſhould undergo the ſtroke of Death; that he who hangs the Earth upon nothing, ſhould himſelf be hanged between Heaven and Earth. And therefore the Apoſtle preſents us with the Example of Chriſt as a Copy to write after, and a Preſident to imitate.

Phil. 2. 6, 7.

5. If Chriſt be God over all, this may inform us of our infinite Obligations to God the Holy Ghoſt for forming the Humanity of Chriſt of the Virgins ſubſtance ſo pure and holy, that God over all did not diſdain to take it into a Perſonal Union with himſelf, and alſo for convincing us of ſin; whereby he emptyed

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the Soul of ſinful, worldly and righteous Self, and thereby made room in our Hearts for the Reception of the Bleſſed efforts of the Death, Reſurrection, Aſſenſion and Interceſſion of Jeſus Chriſt.

6. If Chriſt be God over all, this may inform us, that all the Perfections of God which have been affronted by Man's ſin, have gained by Man's Nature in the Perſon of Chriſt, becauſe of that Retribution that God over all has (in our Nature) made to Gods Perfections; for which cauſe God is ſaid to have received double for all our ſins, not by our Perſons, but by our Nature in the Perſon of him who is God over all, *Iſai.* 40. 2.

1. For the Sovereignty of God, which has been prodigiouſly rejected by ſinful Men, whoſe Nature and Practice is ready to utter this wicked Language of *Pharaoh*, *Who is the Lord that I ſhould obey him? We will not have this man to reign over us.* This gloriour Perfection of God, has gained more by our Nature in the Perſon of *Chriſt* than it has loſt by us; for *Chriſt* who is God over all has owned and acknowledged the Sovereignty of God by praying to him, and by obeying of him even unto Death; ſo that when the Law is ready to cry to Juſtice for Vengeance againſt a Believer becauſe of his ſin, ſays Juſtice, 'tis true, Law, what thou ſaieſt concerning the ſinfulneſs of thoſe Believeing, Repenting, and Returning Sinners; but yet I am ſo far from complying with thee to Damn them, that I am reſolved to ſtand by them, and Exod. 5. 2. Luke 19. 14.

Isai. 40. 2. and to justifie them, for I have received double at their hands, for their rejection of my Sovereignty; for their nature in Personal Union with God over all, has by all its Obedience unto Death honoured my Sovereignty more than *Adam* and all his Posterity could have done, had they continued in their Innocency; for then my Sovereignty had been honoured only by Creatures, but now it is honoured by God over all in Man's Nature.

2. As the Sovereignty of God has been more honoured by *Christ* than it could have been by *Adam* and all his Posterity, had they continued in their Innocency; so likewise the Holiness of God wherein consisted God's Image, which Man defaced by his Fall, has got more ground in our Nature, as it is in Personal Union with God over all, than it lost by the Fall of *Adam*; for if *Adam* and all his Posterity had continued in their Holy State, there would not have been so much Holiness in all their Persons, as is in our Nature in the Person of *Christ*, into whose Lips Grace was powered, *Psal.* 45. 3. and who received not the Spirit by measure, *John* 3. 24. So that when the Law is crying to Justice for Vengeance against True Believers for the loss of their Holiness, says Justice, I cannot Damn this Believer, though their Persons have lost their Holiness; because their Nature, in Personal Union with God over all, has more Holiness in it, than ever they lost; And beside, says Justice, as there is the Perfection of Holiness in their Political

Political Head and representative God over all, so I have likewise by the Almighty and irresistable power of my Spirit implanted my Image of Holiness in them, as they are by Faith United to God the Fountain of Holiness, from whom they do derive such Streams of Holiness which carry them with an Holy violence against the Wind and Tide of their corrupt Affections, and Satans Temptations, and the Worlds Allurements, and the Frowns and Flatteries of wicked Relations; in which respect the Holiness of true Believers is of a higher Nature than the Holiness of the Angels; forasmuch as they in their Acts of Holiness meet with none of that Opposition as the Saints do while they are here in this World, and though all this will not justifie them, because of *Adam*'s sin imputed to them, and that sin which is implanted in them, yet forasmuch as God over all has in their Nature not only purchased justifying Grace for them, but also Sanctifying Grace in them; I am resolved to glorifie them, notwithstanding all that thou, O Law, dost alledge against them; for though they were deeply in my Debt, I have received double at the Hands of their Surety; and it would be an Act of Injustice in me, to exact one Debt of two Persons.

3. If *Christ* be God over all, this may inform us, that the Mercy of God has been no loser but a gainer by our Nature in the Person of God over all; for the Mercy of God is more display'd in redeeming of us by the

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Death

Death of *Christ*, than it would have been by God's keeping of *Adam* and all his Posterity in their Primitive State of Happiness: Oh who can take the Dimensions of that boundless Grace and Mercy of God, that was display'd in sending of his only Son out of his Bosom to undergo his Wrath for sinners! For though the Godhead of Christ was uncapable of suffering, yet he was in Personal Union with the Manhood that did suffer the intolerable weight of God's Wrath for sinners; and no sooner does the Law cry to Justice against Believers, for their abuse of Mercy, but presently it receives this or the like answer from Justice, Though 'tis true, O Law, what thou say'st concerning this Believer's abuse of Mercy, yet I am resolved to stand by this Believer, because my Mercy has shone forth so abundantly by their Surety, God over all, in their Nature, that a finite Being is not able to comprehend; for, says Justice, if there had been but one of *Adam*'s Off-Spring saved, my Mercy would have been more display'd thereby, than it would have been in the Salvation of all Mankind, had they continued in their Innocency; for then God had only extended Mercy only to Loyal Subjects: But for God as an Act of his Grace to save sinners by the Death of his Son, was an extending of Grace to Rebellious *Adam*, and his Rebellious Off-Spring, which is a great Amplification thereof.

40 As this Doctrin does inform us, That the Sovereignty, Holiness and Mercy of God are

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no loſers by Believers; with reſpect to their Nature in the Perſon of God over all, ſo likewiſe the power of God has been more diſplay'd in the Conception, Death and Reſurrection of *Chriſt*, than it would have been in keeping *Adam* and all his Poſterity in their State of Innocency. Oh what power did the Spirit of God manifeſt in forming the Pure and Spotleſs Humanity of *Chriſt* of the Subſtance of a ſinful Virgin! And how was the Power of God manifeſted, in bearing up of that Spotleſs Humanity, under that Wrath, the thouſand part of which would have ſunk the whole Creation? So that when the Law cries to Juſtice for Vengeance againſt Believers, for contemning of God's Power, by acting in his ſight contrary to his Nature, it receives this or the like anſwer from Juſtice; Though it is true, O Law, what thou ſayſt, That Man has greatly contemned God's Power, yet I am reſolved notwithſtanding to ſtand by this Believer, becauſe my power ſhone forth more in the Conception, Death and Reſurrection of their Surety, who is God over all, than it would have been in preſerving Man in Innocency: And beſides, ſays Juſtice to the Law, my power has been as much diſplay'd in infuſing the habit of Grace into the Hearts of Believers, and in keeping up that habit by conſtant ſupplies of perſevering Grace, as in making of Heaven and Earth. Eph. 1. 19. 1 Pet. 1. 5.

5. As the Power of God has been more magnified by God over all in Man's Nature, than it would have been in the perſeverance of all Mankind, ſo has his Wiſdom likewiſe; for as Man

did put a slight upon God's Wisdom, when he consulted with Satan for the mending of his Condition; yet there has been, for that slight, such satisfaction made to the Justice of God in Man's Nature, by contriving that way for our Redemption which was infinitely above the reach of Human and Angelical Wisdom, that when the Law cries out to Justice against sinners, for putting of slights upon God's Wisdom, when we go not to him for Direction in our important concerns, Justice returns this or the like answer, 'Tis true, O Law, what thou sayst, concerning the slights that have been put upon my Wisdom by sinners, yet I am resolved to stand by this Believer notwithstanding; forasmuch as the essential Wisdom of God, and in whom is hid all the Treasures of Wisdom, has managed that Work of Man's Redemption at such a rate as would have puzzel'd all the Angels in Heaven; for what Angel could ever have imagined that the same Person should be the Satisfier, which was the Satisfied? But thus it was with God over all in Man's Nature, for Christ as God was satisfied, but Christ as God, Man, or Mediator, was the Satisfier.

6. As the Wisdom of God, so the Truth of God, has been more display'd by God over all in Man's Nature, in the management of the Work of our Redemption, than for ought that is revealed in the Scripture, it would have been by *Adam* and all his Posterity, had they continued in their Innocency; for such was the Zeal of the Man Christ Jesus, for the magnifying of his Fathers

Father's Truth, that notwithſtanding the unutterable Torments that he was in upon the Croſs, he would not put a Period unto them by his Death, till all thoſe Propheſies were fulfilled, that were to be accompliſhed by his Death; and therefore it ſaid, That Jeſus knowing all things that the Scriptures might be fulfilled, ſaid, I thirſt; and therefore Chriſt is called the Faithful and True Witneſs. In a word, had *Adam* and all his Poſterity continued in their Innocency, there had been many True Men, but there would not have been one Man Truth it ſelf; but the Man Chriſt Jeſus is Truth it ſelf, and the Fountain of all Truth; ſo that the Truth of God is greatly Glorified by God over all in Man's Nature. John 19. 28.

7. Laſt of all, the Juſtice of God ſhines forth greatly in the Man Chriſt Jeſus, by laying upon him unconceiveable Sufferings, for Sin imputed to him, though not committed by him: And certainly, could the Juſtice of God have diſpenſed with Sin, it would, when it found it only by imputation upon the Darling of Heaven; but ſuch was the Severity of God's Juſtice, that if Chriſt would undertake to pay our Debts, God would not diſpenſe with the non-payment of them.

8. If Chriſt be God over all, and that the Dignity of his Perſon has put ſuch efficacy into his Sufferings as has made them infinitely meritorious, ſo as to make full Satisfaction to the Juſtice of God, for all the Wrong that has been done to all his Attributes, then this may inform

Rom. 3. 26. 1 Joh. 1. 8. us, that the Juſtice of God is ingaged to Juſtifie a True Believer, foraſmuch as he has been fully ſatisfied by Chriſt, the Believers Surety. In a word, though the Damned in Hell will never have ſatisfied Juſtice, for which cauſe they muſt never come out of their Torment, yet Chriſt who is God over all, did ſatisfie the Juſtice of God to the uttermoſt Farthing.

9. If Chriſt be God over all, then this may inform us of the honourable and happy Condition of True Believers, who are myſtically one with Chriſt who is God over all, by his Eſſential Union with the Father; if it were ſuch an honour to *Heſter* to be relatively one with an Earthly Prince, it muſt needs be a far greater honour to a True Believer to be myſtically one with God over all, who is King of Kings.

10. If Chriſt be God over all, this Doctrin may inform us what encouragement we have in this Day of *Jacob*'s Troubles, when contempt covers the Faces of the Saints, to be importunate with God for the Deliverance of *Sion*, and for the Exaltation of the Intereſt of Chriſt; for if Chriſt be God over all, he will make all his Implacable Enemies to feel the Force of his Irreſiſtible Power, in order to his own Glory and his Churches Good.

11. If Chriſt be God over all, this may inform us, That a True Believer has nothing to do with the Condemning Power of the Law; whenſoever the Law threatens a True Believer for its Breach and Violation, he may, with comfort, return it this anſwer, Thou Holy, Juſt, and

and Good Law, I know that I have deſerved the Wrath and Curſe of God for my Breach and Violation of thee, but thou didſt lay Violent Hands upon my Nature in Perſonal Union with God over all, thy Maker, and thou wouldſt not leave him, till thou hadſt brought him to the curſed Tree, where his Soul was made an Offering for Sin, and a Curſe for me, that I might be Bleſſed through him; and now, Law, though thou haſt enough againſt my Perſon, I fear not all thy Threatning Power, forasmuch as I am by Faith United unto him who is God over all, and who has anſwered all they Demands for me; and as my Breach of thee was imputed to him, ſo his Obedience of thee is imputed to me; and though I do reſolve in the ſtrength of God's Grace, to yield Obedience to God's Commands, yet I ſhall reſt only upon the Imputative Righteouſneſs of Chriſt for Life and Salvation.

12. If Chriſt be God over all, this may inform us, what encouragement Miniſters have to Preach the the Goſpel of the Kingdom to the greateſt of Sinners; for tho' we cannot Convert Sinners by our Preaching, God over all can do what he pleaſes; and he that has commanded us to Preach the Goſpel, and whoſe Glory is concerned therein, is as able to open the Eyes of Men's Underſtandings, as he was to open the Eyes of thoſe that were born Blind; he that made crooked Bodies ſtraight, is able to make crooked Wills ſtraight, in the Day of his Power, *Pſal.* 110. He that raiſed Dead Bodies, is able to quicken Dead Souls; and therefore let us be found in our Duty, and leave the iſſue of all to God.

John 9. 6. Luke 13. 13

Eph. 2. 1.

13. If

13. If Christ be God over all, then see what encouragement you Hearers have to be found in the discharge of your Duty towards Ministers; forasmuch as God over all has said, That if you *honour the Lord with your substance, and with the first-fruits of all your increase, that your Barns shall be filled with plenty, and your Presses shall burst out with new wine.* You Hearers, What do you say to this? Do you think that God over all is not able to make good his Promises? or do you think to honour God more with your Substance than to contribute towards the Necessities of such Ministers, who Study Night and Day to promote God's Glory, and the Good of your Souls? And beside, you know not how little a time you have to shew your Love to the Ministers of *Christ*; for though now all the Ministers of *Christ* are as Myrtles in the Bottom, and as dry Bones in the Vallies; God can put them under better Circumstances, that they may have no need of your Bounty: And therefore remember what the Apostle said to such that had contributed towards his Necessities, That it was an *odour of a sweet smell, a sacrifice well-pleasing to God.* And for their incouragement to persevere in that Duty, he adds, *But my God will supply all your need according to his riches in glory, by Christ Jesus,* Phil. 4. 18, 19. And beside consider, that when you come to lie upon a Death-Bed, how will your Consciences torment you, when you shall think what opportunities you have had to incourage a faithful Minister of *Christ*, and either you did nothing at all of your Duty, or that which was next to nothing? And you are to remember, that God expects your Contributions should

Prov. 3. 9, 10.

ch. 1. 8.
Ezek. 37.

ſhould be proportionable to what he has lent you in the World; they that have but little, God will accept of a little from them, but thoſe to whom God has given more, he does expect more from them.

14. If *Chriſt* be God over all, this may inform us what incouragement Godly Parents have to ſend up ſtrong cries to God for Rebellious Children, ſeeing that when God over all aſcended up on high, and led Captivity Captive, he received Gifts for Men, even for the Rebellious alſo, that the Lord God may dwell among them; and therefore if any of you that are here preſent have Rebellious Children for whom you have poured out your Souls before the Lord, and as yet you can perceive no change in your Children, in anſwer of your Prayers, be not diſcouraged, God can anſwer your Prayers in the Converſion of your Children, when you are Dead and Rotten. And remember God's time is the beſt time; he that Governs the World by his Wiſdom, and has founded the Earth by his Underſtanding, and makes every thing beautiful in its Seaſon, knows the propereſt time for the anſwering of the Prayers of his People; but ſuppoſe your Prayers ſhould not be anſwered in the Converſion of your Children, your deſires thereof will find acceptance with God, and your Prayers ſhall return to your own Boſom.

15. If *Chriſt* be God over all, this may inform us of the excellency of Faith, whoſe Work and Office it is to Unite the Soul to *Chriſt*; for which cauſe we are ſaid to be Juſtified by Faith, as it Unites us to a Juſtifying *Chriſt*.

16. If *Chriſt* be God over all, it may inform us of the evil of Sin, which could be expiated by nothing ſhort

short of the Death of *Christ*; the [illegible] does more appear in those Sufferings it brought where it was dear by Imputation, than in all the Torments of the Damned in whom it was by Implantation.

17. Lastly, see the Folly of Wicked Men, that will for the Profits and Pleasures of Sin, which are but for a season, venture the loss of the Blessedness that is to be enjoyed in the enjoyment of *Christ*, who will make True Believers Blessed, for long as himself will be Blessed, *who is over all, God blessed for ever. Amen.*

To conclude; Let us make it our great Work and Business, to clear up our Interest in him, *who is over all, God blessed for ever*; and that by making of it sure to our Souls, that he has Blessed us in turning of us from our Iniquities; and in making of us to see our want of him, and the worth of him, so far as with the Spouse, to say with our whole Souls; That he is White and Ruddy, the Chiefest among ten thousand, and that he is altogether Lovely, *Songs* 5. 10, 17. And that we may have the same Apprehensions of him as *Moses* had when he esteemed Reproaches for him to be greater Riches than all the Treasures of *Egypt*; and in so doing, though not for so doing, we need not question, but that Christ *who is God, Blessed for ever*, will make us for ever Blessed with him through his Merits without us, as certainly as he has Blessed us with Preparation for that Glory by his Spirit within us.

FINIS.